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"Abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, . . . they may by your good works, which they shall behold, glorify God in the day of visitation" (1 PETER 2: 11-12).

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RELATIONSHIP BETWEEN EARTH AND MAN.*

DR. JAMES E. TALMAGE.

WHEREVER I go among the Latter-day Saints, as my duty calls me, meeting them in the various wards and stakes and in the missions, I find them imbued with a spirit of deep earnestness, hopefulness, confidence, trust and faith, mingled with concern and serious thought. They are happy; nevertheless, their happiness is more than levity, for in their rejoicing there is thoughtfulness and deep interest as to their present and future.

We rejoice that the work of God is progressing, that through the ages "one unceasing purpose runs"; that all that is past has been in preparation for that that now is, and is for that which is to come; that there was a beginning, even as there shall be an end, to this particular phase of the Lord's purposes concerning His children.

The earth was created primarily for the carrying out of the divine purposes respecting man. The astronomer regards it as one of the stellar units; the geologist looks upon it as the field for his investigation; but beyond such conceptions we regard it as one of the many spheres created with definite purpose, in which the destiny of the human race is the chief element and was the principal concern of the Creator, in bringing it into existence. We read, as the Lord revealed unto His friend and servant, Abraham, that before the earth was framed the Creator and those immediately associated with Him looked out into space and said: We will take of these materials, and we will make an earth whereon these unembodied spirits may dwell; and we will prove

* Address delivered at the second session of General Conference in the Tabernacle, October 6, 1923.

them herewith, to see if they will do whatsoever the Lord their God shall command them.

Now, that being the purpose for which this world was created, we can readily understand that there is a very close relationship between earth and man. We read that when the transgression in Eden was passed upon by the voice of judgment, the Lord said unto Adam: "Cursed is the ground for thy sake; . . . Thorns also and thistles shall it bring forth to thee; . . . In the sweat of thy face shalt thou eat bread."

This seemingly dire pronouncement would be nothing but fiction did it not mean that a great change came upon the earth itself under the curse; and the Scriptures reveal a very significant relationship between the development of earth processes and that of mankind. Indeed the earth has been personified. Righteous Enoch, we are told, regarded it as a being conscious and sentient, for we read:

"And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness for a season abide upon my face" (Moses 7:48).

Following further revelation unto this prophet and seer, concerning the then future development of the human race and the purposes of God concerning such, he cried out in anguish to the Lord: "When shall the earth rest?" It was then shown unto him that the resurrected Christ would return to the earth in a dispensation to be known as the last, the dispensation of fulness and restitution; and that He, the Lord, would inaugurate the millennial reign of peace. "And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but My people will I preserve."

Has it not been made known unto us that we may sanctify the earth or defile it according to our acts? There is a close connection between the righteousness or sinfulness of mankind and the occurrence of natural phenomena, benign or malignant as we regard them, good or bad, preserving or destroying as the case may be. Now the gross materialist may say there is no relationship between the righteousness of man and earthquakes, or between man's probity and floods. But there is!

Touching this matter, I read to you my own words, including scriptural citations, spoken on an earlier occasion: We learn from Scripture that Adam's transgression brought about a fallen condition, not of mankind alone, but likewise of the earth itself. In this and in numerous other epochal events, wherein the direct

interposition of Divine action is affirmed, nature is seen to be in intimate relation with man.

Thus the sins of mankind may produce calamity in the form of destructive phenomena, which we may properly call natural because deserved; and human righteousness may invoke peaceful and beneficent co-operation of the elements.

"Cursed is the ground for thy sake," was the Divine fiat to the first man. In contrast, note the assurance given to Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products (See Mal. 3: 8-12).

Abject apostasy from the laws of God in Noah's time brought about the Deluge, in which "were all the fountains of the great deep broken up, and the windows [more properly flood-gates] of heaven were opened."

Enoch, who lived before Noah, was sent to proclaim repentance to the degenerate race, and so great was the power and authority vested in him that he "spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course." He foresaw the coming of the Noachian flood, and the events of history, including the Savior's ministry, down to the days of the Lord's second advent, when "the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth" (Moses 7 : 13, 61).

As a fit setting for the tragedy on Calvary, a pall of darkness fell about the place, and, when the crucified Lord expired, "the earth did quake, and the rocks rent" (Matt. 27 : 51).

On the Western Continent, widespread disruption signalized the Savior's death; and destruction befell the wicked who had flouted prophetic warnings and inspired admonitions to repentance. Many of the Nephites had forgotten the signs and wonders by which the fact of the Lord's birth had been made known, and had fallen into abominable wickedness. Then, at the time of the crucifixion, great and terrible tempests broke over the land, with thunderings, lightnings, and both elevations and depressions of the earth's crust, so that mountains were smudered, and many cities destroyed by earthquake, fire, and the inrush of the sea. For three hours the unprecedented holocaust continued; and then thick darkness fell, in which it was found impossible to kindle a fire. The awful gloom was like unto the darkness of Egypt in that its clammy vapors could be felt. This condition lasted until the third day, so that a night, a day and a night were as one unbroken night; and the impenetrable blackness was rendered the more terrible by the wailing of the people, whose heartrending refrain was everywhere the same, "O that we had repented before this great and terrible day!" Then, piercing the darkness, a Voice was heard, proclaiming that destruction had befallen the

people because of wickedness, and that those who had lived to hear were the more righteous of the inhabitants, to whom hope was offered on condition of more thorough repentance and reformation (3 Nephi, Chap. 8).

As was foreseen, aye, and foretold, by the Christ Himself and by His prophets who lived before His mortal birth and by those who lived after, in the earlier ages, and by the prophets of the present dispensation, great destruction has come and shall come upon the earth because of the sins of the human race. In section 88 of the Doctrine and Covenants, that section known unto us as the "Olive Leaf" as named by the prophet who received the word from the Lord and gave it unto the people in 1832, December 27, it is thus declared:

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

(TO BE CONTINUED).

SLIPS AND FLAWS IN SHAKESPEARE.*

[In the two preceding issues of the *Star*, has appeared an article, "A Defense of the Book of Mormon," by Elder T. W. Brookbank. In that treatise, the pitfalls are pointed out which Joseph Smith, the translator of the Book of Mormon, if he were an impostor, would have had to avoid if that book is to substantiate his claim that it was translated through the power and the inspiration of God from plates delivered by the Angel Moroni. Many critics may suggest that any author could avoid making mis-statements such as are pointed out in "A Defense of the Book of Mormon," but the following article shows that even the great bard of Avon was not immune to the very inconsistencies which Elder Brookbank points out do not exist in the Book of Mormon.—Ed.].

In the subject which I have chosen for this paper, at first sight seemingly an invidious one, I am sensible of having undertaken a task of both delicacy and difficulty, since it is my object to point

*Excerpts of an address delivered by Mr. J. Salmon before the Belfast Young Ireland Society.

out certain striking errors committed by a wonderful poet, whose name, to use the language of his own Othello, "is great in the mouths of wisest censure." Shakespeare now enjoys all the honors of prescriptive veneration. Few—most likely none—would at this day venture to characterise him as a "humbug," as Lord Byron once did in a conversation with Moore.

At home, Shakespeare has survived the shocks, which were never, indeed, very alarming, of such puling and puny critics as Mr. Thomas Rymer and Mrs. Charlotte Lennox, whose forgotten pueilities fell as harmless upon the poet as the aimless spear of King Priam upon the brazen shield of Pyrrhus. Abroad, his reputation as a master in dramatic art has gone on steadily extending, ever since the attention of the scholars of continental nations was, for the first time, called to his plays by Voltaire, who translated parts of Hamlet into French, and in whose multitudinous volumes there is, scattered up and down, a considerable body of Shakespearian criticism. In regard to Shakespeare, however, Voltaire wrote with all his characteristic contradictoriness and indecent inconsistency. In the same manner as he alternately landed the church, admitting the excellence of her doctrines, and anon dragged them all in the mire, ever varying his tone to suit the temporary occasion that brought him forth, Voltaire presents the embarrassing spectacle of posing now as Shakespeare's eulogist and now as his reviler, at one time speaking of him as a "mighty genius," and at another referring to him as a "madman," as one who "wrote like a drunken savage," as one who has "ruined the English stage," as the author of certain "monstrous farces which people call tragedies."

Shakespeare, however, has now begun to be read by foreigners of culture and taste. Voltaire had introduced him, and found himself at last unable to stay the rising tide of the English poet's popularity. To-day, Shakespeare is in the highest repute on the continent, and even kings and princes have entered the ranks of his translators. In France, and above all in Germany, intellects of a superior order have vied with English scholars, and with each other in the production of comments and criticisms upon the poet. In the German theatres especially, Shakespeare's tragedies frequently hold the boards; and one of the most finished Hamlet's even of the age that has produced Irving, is the Italian, Salvini, whose Othello is incomparably the most powerful and most impressive impersonation of the noble Moor, who "loved not wisely, but too well," that has been seen in our time. Everywhere the immortal genius of Shakespeare has gone forth to make conquests. At the head of all theatrical writers stands the unrivalled English dramatist; and when we consider the prejudicial effect exercised by modern life upon the production of poetry of any high order, tending as life now does to develop the practical in man's intellect at the expense of the beautiful and the ideal, it is

surely no great or unbecoming assumption of the spirit of prophecy to say that Shakespeare will retain his towering pre-eminence, his "pride of place," till, to quote an expression from Macbeth, "the last syllable of recorded time."

Nevertheless, Shakespeare is not "one entire and perfect chrysolite" of immaculateness as a writer. Were he so, he would be a more stupendous phenomenon than he even is. As Iago says: "There is no such man." Some there are, indeed, to whom the suggestion of a blot or blemish in the plays of Shakespeare will seem a profanation. These, however, are only the people who innocently think with Pangloss in "Candide," that everything is perfect under the sun—who have never heard that the bright orb of day itself has its spots—who do not know that good Homer sometimes nods, though Horace and our own judgments assure us of the fact. Shakespeare himself might be quoted, to remind all such, through the mouth of Iago, that "men are men—the best sometimes forget;" and nothing would be easier for the student of Shakespearian literature than to array distinguished authorities against the optimism of their opinion. For example, to cite only two out of a multitude, Dr. Johnson says, in his Preface to the dramatist's work: "Shakespeare, with his excellencies, has likewise many faults, and faults sufficient to obscure and overwhelm any other merit;" and Pope, with his fine perceptions, in another Preface says: "Of all English poets Shakespeare must be confessed to be the fairest and fullest subject for criticism, and to afford the most conspicuous as well as the most numerous instances both of beauties and faults of all sorts."

At present the faults with which I am to deal, or the slips and flaws, as I prefer to call them, are those only which regard manners, customs, history and antiquities. I do not draw attention to those with the vain object of disparaging Shakespeare as a poet. For the credit of my own taste and modesty, if for no other reason, I trust I have no such wish or ambition. Should there be any who think that my aim is to deprecate, my answer is, with Shylock: "No, not for Venice!" Before I conclude it will be seen that the tendency of this paper is far otherwise. This, I hope, will be sufficient to disarm misconception at the outset; and, again with Shylock I say: "And for my love I pray you wrong me not." I approach the errors of Shakespeare merely as matters of legitimate curiosity in themselves and in their author, and further, because of the useful light which they throw upon the Bacon-Shakespeare controversy. "Shakespeare," says Mr. J. Payne Collier, "like other dramatists of his day, cared little about representing correctly the customs of the time or country in which he laid his scene." "He had no regard," says Dr. Johnson, "to distinctions of time or place, but gives to one age or nation, without scruple, the customs, institutions, and opinions of another, at the expense not only of likelihood but

of possibility." These quotations furnish the keynote to the whole of the present paper. They "marshal me the way that I am going," as the air-drawn dagger did Macbeth.

HAMLET.

Hamlet, according to Danish annals, flourished in the ninth century, and his historic date appears, as it should be, to have been that intended for the play by Shakespeare, who describes England as tributary in Hamlet's time to the Danes. As the Hamlet of history, however, lived while Denmark was yet an idolatrous country, the numerous Christian allusions and sentiments put in his mouth by the poet, and in the mouths of the other personages of the drama, are misplaced. For instance, in regard to the ghost, Marcellus says: "Thou art a scholar—speak to it, Horatio." As this refers to the belief that spirits should be addressed only in Latin, that is in the language of the church in exorcism and her other offices, the speech is not in harmony with a pagan's belief, any more than this pagan's complaint that the Danish shipwrights are constrained to work on Sundays, or his mention of the season "wherein," he says, "our Savior's birth is celebrated." Hamlet, too, when his father's ghost appears, cries out not at all like a pagan, but rather like a Catholic: "Angels and ministers of grace defend us," after which the ghost, which is a good Catholic ghost, introduces the purgatorial doctrine. Pursuing this description of error, Shakespeare has Hamlet swearing not by any of the Scandinavian deities, like an idolatrous Northman, but "by St. Patrick" and "by the rood," which is the cross; while Polonius swears "by the Mass." "Lenten entertainment" is alluded to by Rosencrantz, and Hamlet dismisses Ophelia "to a nunnery" in a country not then Christianised. He also recommends building churches as a likely expedient to keep alive one's memory, and knows the hour "when churchyards yawn." Though likewise a pagan, his uncle the king is strangely familiar with the Biblical history of Cain and Abel, and can say of his own crime, the death of Hamlet's father:

> "It hath the primal eldest curse upon it,
> A brother's murder;"

and concludes his speech with the Catholic invocation: "Help, angels, make assay." After Polonius has been killed, the king orders his dead body to be brought "into the chapel," the dramatist being oblivious of the fact that chapels were unknown in the Denmark of Hamlet's time; and in reference to the deceased Ophelia, who has sung during life about "St. Valentine" and sworn "by St. Charity," one of the grave diggers debates whether the circumstances of her death entitle her "to be buried in Christian burial."

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JANUARY 31, 1924.

EDITORIAL:

PERSONS AND PRINCIPLES.

IN the month of August, 1897, among the passengers aboard the s.s. *Belgenland*, sailing from Philadelphia to Liverpool, was a group of colored people known as "The Fiske Jubilee Singers." Just as the vessel was leaving the harbor, some of the white passengers made slighting remarks about these negroes. Undoubtedly the taunts reached the ears of some of the singers, and wounded their feelings; but they neither showed resentment nor deigned to reply.

However, at a concert given about a week later, one of the sopranos sang most beautifully and impressively a solo that seemed to contain a sufficient answer as well as a gentle rebuke to those who in rudeness had given offence. I do not remember the song; but the chorus was something like this:

"If you want to know a Christian
Just watch his acts and walks;
If you want to know a Christian,
Just listen how he talks."

That simple rhyme expresses the true philosophy of practical religion. Of what value are the lofty principles of Christianity if they are not introduced into our daily lives? What good does it do, for example, to preach universal Brotherhood, and then to step from the pulpit to the street and rail against and denounce any who should be included in this Brotherhood? Race, creed, color, position, training—all contribute to the difficulty of making practical the universal Charity taught by Christ, and which pseudo-Christians profess to believe; but such profession without the practice only emphasizes the hypocrisy lurking in the heart of the pretender. It is not easy, I know, but the true Christian is he who exemplifies in his "acts," his "walks" and his "talks" that which his tongue says he believes.

And the potency and power of a church or a religion are largely determined by the way its adherents introduce into practice the tenets and principles advocated. The discrepancy between the lofty teachings of Jesus Christ and the actions, business dealings, and social life of His professed followers is doing more to-day to discredit so-called Christianity than any other

one thing in the world. This is true not only among the Chinese, the Japanese and the Mohammedans of the Near East, but also among nominal Christians themselves. It is astonishing how many people—the middle class people are turning from the creeds of Christendom! A few minutes' conversation with these soon discloses the cause of their dissatisfaction, which, in extreme cases amounts almost to disgust. Frequently among Protestants, this lies in the ever increasing knowledge among the people that Protestant creeds stand without foundation in authority; but oftener it lies in the manifestation on every hand of the discrepancy between pretentions and actions—in the discrepancy that Christ condemned when He said: "Why call ye me Lord, Lord, and do not the things which I say?"

All this but emphasizes the responsibility to right living that everyone assumes when he takes upon himself the name of Christian.

On the other hand, no principle or church should be condemned because of the inability of its adherents, either through weakness or disinclination to exemplify the principles of the teachings of the church in their lives. Truth is eternal; actions of men are transitory. Sincere seekers after truth must ever learn to distinguish between principles and persons. Recently, some Christian female tourists in Cairo acted in a very unbecoming, not to say reprehensible manner with their "dragomen." Some Mohammedans were heard to say, sneeringly, "There is Christianity. See the Christian women!" Now, the fact is that what the Mohammedans saw was not Christianity at all. It was merely the disgusting actions of weak, brazen women. True Christianity teaches modesty, and morality; and to the extent that those tourists violated these principles, they were not followers of the Christ, and consequently did not merit the title, Christian. But the Mohammedans did not distinguish, nor should we expect them to distinguish, between persons and principles.

Remarks similar to the ones made by these Mohammedans concerning the Christian tourists have been heard about members of the Church of Jesus Christ of Latter-day Saints. In one instance, particularly, a man who had been called to a responsible position in a ward, came to Great Britain to visit relatives. While here he indulged in tobacco and tea and coffee, contrary to his pretensions as a leader among the people. Seeing these infractions, a new convert said, "Well, if that is 'Mormonism,' 'Mormons' are no better than members of other creeds." What the new convert condemned is not "Mormonism," but a violation of that part known as the Word of Wisdom. The virtue of this principle stands unimpeached even though that officer and a hundred others through weakness fail to make it a part of their daily lives. This is another case where the observer should have made a distinction between person and principle.

Some members of the Church have emigrated from Great Britain to Utah, and failing to distinguish between principles of everlasting truth and the actions of men, and seeing the latter indulge in wrong-doing, have said that their faith in the Gospel has been sorely tested. The most that they should say truthfully is that they have lost confidence in some men who have failed to live consistently with their pretensions. It is well for all of us to remember that the Gospel net gathers in the weak as well as the strong, the small as well as the great, the vacillating as well as the stalwart character; that the manifestations of the principles of truth vary in the lives of these many and diversified types; but that the principles of the Gospel of Jesus Christ are as eternal and true as God the Father from Whom they emanate, and that man will progress and be happy only as he conforms his life to them.

However, emphasize as we may the necessity of distinguishing between individuals' actions and eternal ideals, there is ever present the fact that a religion is judged by the kind of characters it produces; and a church, by the actions of its members. "By their fruits ye shall know them" proclaims a mighty truth! Hence the responsibility of membership in the Church of Jesus Christ.

By slightly paraphrasing the chorus of the song to which reference is made above, this responsibility might be expressed as follows:

"If you want to know a 'Mormon,'
Just watch his acts and walks;
If you want to know a 'Mormon,'
Just listen how he talks."

Though we caution the earnest investigator to anchor his faith to principle and not to men, yet we admonish members of the Church everywhere and at all times to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

DAVID O. MCKAY.

SAINTS THRIVE DESPITE TROUBLOUS TIMES.

HIGH tribute is paid the "Mormon" colonists in Mexico by John Cornyn, foreign news correspondent of the *Chicago Tribune*. In a recent issue of that paper, he tells of the work done there by "Mormon" immigrants, of their policy of non-resistance in troublous times and of their friendly relations with the Mexican people. The article, written at Dublan, where many Latter-day Saints reside, is as follows:

"For a distance of over one hundred miles, the 'Mormon' colonies, stretching throughout Casas Grandes and adjoining valleys, are the evidence of persistent and almost continuous efforts to build a new home in a new land.

"The American Indian, according to 'Mormon' belief, descended from the tribes of Israel. Consequently, those of the 'Mormon' faith have felt a peculiar interest in him.

"When in the early eighties the United States government differed strongly with the 'Mormons' over plural marriages, the Latter-day Saints, about 1885, began moving into the state of Chihuahua. There are people in the 'Mormon' colonies who tell of the long overland journey in wagons.

"The 'Mormon' immigrants met the result of stories that followed them from the United States, and the governor of Chihuahua prohibited the 'Mormons' from settling there. On appeal to President Diaz, the 'Mormons' were permitted to remain in Chihuahua and to colonize in any part of Mexico they saw fit.

"Within fifteen years from the arrival of the first immigrants in Chihuahua, there were seven 'Mormon' settlements in the state and two in Sonora, all flourishing.

"The Mexican 'Mormons' grew wealthy and their farms, gardens, houses and schools were by far the best and most striking of all the foreign colonies in Mexico. For the Casas Grandes and in Juarez valleys, they built reservoirs in the hills and dug canals to bring the water to irrigating ditches that carried it through the towns and over the farms.

"Each farmer, in addition to his ranch, has a large town lot for his home and garden; and the settlers all live together for protection, and for educational, religious and social facilities.

"The 'Mormon' is sufficient unto himself. He provides his own amusements in accordance with his religious belief and his conceptions of morality and civic duty.

"'We don't believe,' said Bishop A. B. Call of Dublan, 'that one can be made moral, religious or temperate by legislation; but we do believe he can be largely influenced by the right kind of education and home surroundings. It is upon this belief that we are building and have been building.'

"There is no religious ban against smoking or drinking in the 'Mormon' colonies in Mexico; yet, during my five days there, I found neither an intoxicated man nor a smoker among the 'Mormons.' In the 'Mormon' stores in the various colonies, cigars, cigarettes and tobacco are kept in stock.

"No saloons, cabarets or places of questionable amusement are permitted in territory over which the 'Mormons' have jurisdiction.

"The 'Mormon' town of Dublan, for instance, has a magnificent centrally located campus for sports of all kinds. On this stands the community school, for which it forms a recreation ground after school. Sports are encouraged throughout all the 'Mormon' colonies. There is a strong rivalry between the various colony baseball teams for supremacy. The 'Mormon' boys never indulge in sports on Sunday because they are trained to keep the

seventh day holy, but the Mexican boys make use of the campus and no objection is raised, for the 'Mormons' do not believe in gaining moral ends through physical restraint.

"For almost a week, I was in close contact with the 'Mormon' people, and I never once saw a child disobey his parents or grumble at the parental decree. Nor did I ever see a parent use force. They seemed to literally obey the injunction of the prophet: 'Come let us reason together!'

"The doctrine of non-resistance was applied throughout the Mexican revolution from 1910 to 1920 with most gratifying results, according to the 'Mormon' point of view. The ecclesiastical president of the Mexican 'Mormon' colonies summed up the results of non-resistance thus:

"'Throughout the revolution there was not one "Mormon" killed who followed the doctrine of non-resistance. We had friends everywhere when others had not. Our former Mexican students protected us when other communities that had taken part in the civil struggle or had shown resistance were sacked or burned or both. The various factions that visited us, from time to time, took what they needed from our stores; but they frequently left us, in exchange, supplies from their army stores of provisions, sugar, shoes and other articles of which we had need.'

"The friendly relations between the 'Mormons' and the Mexicans was in evidence everywhere. Deserted, wrecked brick residences, in all the 'Mormon' colonies, attest the blighting effect of the revolution on them. With the one exception of Dublan, such ruins are so frequent they are to be found on every street. Windows, doors, floors, fences, and, in some cases, roofs were carried away to serve for firewood in a land where wood is scarce.

"In places, like Colonia Diaz, 'Mormon' lands have been squatted on and Mexican families belonging for the most part, to the laboring classes have taken possession of fine 'Mormon' residences. Scattered about the towns are palatial homes that once belonged to prominent leaders in the various colonies. Some have been thoroughly discouraged over the Mexican situation; others are too old to return; others are dead. I had pointed out to me, buildings the construction of which had cost from $10,000 to $20,000 that had been recently sold for $3,000."—The *Deseret News*.

THE PEARL OF GREAT PRICE.

B. W. T. Norman (Manchester Conference).

An announcement appeared in the press recently that somewhere in London a roadsweeper had picked up a pearl worth £385 and, rejecting it as a worthless bead, had thrown it into the refuse cart of which he was in charge. The pearl, weighing 19.24 grains, was the centre one in a very valuable necklace.

A few days previous, the owner of the necklace had been on a shopping expedition in Oxford Street and in Regent Street. The necklace was found to be broken, with the most valuable pearl in it missing. An immediate search brought no success. It was later learned that the roadsweeper had found what he thought to be a common bead and had consigned it with the road refuse to his cart.

The world at one time possessed a far more valuable necklace than the one of pearls from which this lady shopper lost the centre bead. But through sin and neglect, the strand was broken. For hundreds of years the necklace remained incomplete. However, God in his mercy restored it again—restored the Gospel of Jesus Christ; but the people are according it the same thoughtless attention which the roadsweeper accorded the pearl he found on the streets of London. People are not recognizing that out of the seven hundred or more different pearls now upon the earth this Gospel is the only one that God acknowledges to be the centre Pearl—the Pearl of Great Price.

The Gospel message is taken to the doors of the people by the servants of God with a humble prayer that the saving principles of the true plan of salvation may be understood and may be accepted by the people. But the Pearl is thrown away as refuse. The Elders of the Church of Jesus Christ of Latter-day Saints, holders of the Priesthood of God; are proclaiming the value of this Pearl on the streets, in public places, and upon every available occasion. Thousands pass it by unnoticed; others, seeing it, have not thought it worth while to examine or to test; still others stop to listen to the description of this Pearl, but being blinded by tradition and prejudice, are unable to see its beauties and so cast it away as a common bead.

This Pearl of Great Price is the Pearl that was lost when the chain was broken at the time shortly after the death of the Apostles, when the authority of God was taken from the earth. The necklace remained incomplete until 1830 when the centre Pearl was restored through the Prophet Joseph Smith. He was given the keys of the holy Priesthood and was given authority to confer that Priesthood upon those members of the Church who are worthy of it. The holders of the Priesthood are proclaiming to all nations, kindreds, tongues and peoples that by living in accordance with the truths of the Gospel—this Pearl of Great Price—the highest degree of glory in the kingdom of God can be obtained.

TRUE rest can only be attained as Christ attained it—through labor. True glory can only be obtained in earth or Heaven through self-sacrifice. Whosoever will save his life shall lose it; whosoever will lose his life shall save it.—CHARLES KINGSLEY.

BRIEF MENTION.

JANUARY 7th, President Coolidge signed a proclamation declaring an embargo on the shipment of arms and war material to the revolutionists in Mexico.

JANUARY 2nd, the Rev. Sabine Baring-Gould, preacher, theologian, novelist, and scientist, and author of the two famous hymns, "Onward, Christian Soldiers" and "Now the Day Is Over," died at his home in Devonshire in his ninetieth year.

ELEUTHERIOS VENIZELOS, ex-Premier of Greece, was invited by the temporary government to return to Athens. He was elected President of the Greek National Assembly by a vote of 345 in a total of 356 members. M. Venizelos has been in voluntary exile for the past three years.

A SURVEY of economic conditions and unemployment figures on the continent of Europe, compiled by the International Federation of Trade Unions, shows that in comparison with last year, there is in nearly all countries a notable decline of unemployment. Germany is one of the exceptions.

THE $100,000 peace prize offered by Mr. Edward W. Bok to the American citizen or group of citizens presenting the best practical plan whereby the United States can co-operate with other nations to achieve and preserve the peace of the world was awarded to Plan No. 1469, which suggests that the United States adhere to the Permanent Court of International Justice, and that it extend its present co-operation with the League of Nations under certain conditions. There was a total of 22,165 plans submitted.

PRIOR to the advent of the missionaries in 1820, Hawaii could not be said to have any music as we know it. It is to be noted that all Hawaiian music is based on old hymns. The guitar is not a Hawaiian instrument. But the method of drawing a steel bar over the strings was first used by a Hawaiian-Chinese named Kehuku some years ago to give it that plaintive tone. The ukulele was invented by a Portuguese named Nunes about thirty-five years ago—soon after he arrived in the islands from Portugal as a sugar-plantation laborer.

MR. HENRY MORGENTHAU, former United States Ambassador to Turkey, and now chairman of the League of Nations Commission for the Relief of Asia Minor Refugees in Greece, in an address which he delivered in Athens recently, vividly described events in Constantinople during 1915, when the allied warships were attempting to break through the Dardanelles. "We used the Bible as a code book in those days," Mr. Morgenthau revealed. "If my consuls throughout Turkey wished to report massacres or military movements, they would simply send a number of a certain verse in the Bible."

FROM THE MISSION FIELD.

Branch Reorganization.—Sunday, the 30th ult., the Liverpool branch (Liverpool conference) was reorganized. Elder Ernest K. Freckleton was sustained as branch president to succeed Elder Russell H. Blood who has been appointed to preside over the newly-formed French mission.

Successful Bazaar in Aberdeen.—Although organized only five months and with a membership of but fifteen, the Aberdeen branch Relief Society (Scottish conference) held a creditable Bazaar and Sale of Work the 22nd ult. About eight pounds were realized from sales and donations. The entertainment was a gratifying success, and an excellent consummation to the year's work.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed for their homes Friday, the 25th inst., per s.s. *Montcalm*:

From the British mission—

Claude P. Heiner, London conference and Manchester conference.

Rulon D. Rushton, Manchester conference and Hull conference.

F. Barr Sheets, London conference and Welsh conference.

From the South African mission—

Ozias Harvey Harward.

Socials.—Saturday, the 22nd ult., a social was held at Clayton (Leeds conference). A program was rendered; the children of the Sunday-school were presented with gifts.

On Boxing day, the choir of the Gateshead branch (Newcastle conference) conducted a most successful social as a fitting climax to its Christmas eve carol singing. Many Saints and newly-made friends attended the social. Tea was served to ninety guests. An enjoyable evening was spent by all in attendance. President William M. Harris and Elders Joseph J. Brown, W. Scott Day and Wallace P. Galbraith were present.

The Leeds branch (Leeds conference) held a Sunday-school social the 26th ult. The hall was decorated for the occasion. A well-prepared program was rendered. At seven o'clock, Santa Claus appeared and gave many beautiful and useful presents to the children.

The 1st inst., the Halifax branch (Leeds conference) Sunday-school held a pleasant entertainment in the afternoon and in the evening. Tea was served and a splendid program was rendered. The children were presented with gifts for their service and their diligence in Sunday-school work.

An enjoyable farewell social was held in Manchester (Manchester conference) the 5th inst., in honor of Elder A. V. Atkinson, who has been honorably released to return home. Elder Atkinson was tendered with an appropriate gift as a token of remembrance. Many Saints and friends besides the traveling Elders of the conference were present.

Saturday, the 12th inst., a successful annual Sunday-school social was held at the Handsworth chapel, Birmingham, under the able direction of the Sunday-school Superintendency. Sixty persons

were in attendance, including President Joseph E. Tillotson, and Elders Lester D. Hovey, Rodney D. Price, J. Trevor Buddell and Dan Hickman. A large, beautifully-decorated Christmas tree was there for the enjoyment of the children. A well-planned program was presented and refreshments were served. After the program, thirty books were given to members as prizes for the past year's efficiency in Sunday-school work. Other presents from the Christmas tree were also distributed among those present.

THE BROKEN PINION.

I WALKED by the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound; and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Ne'er soared so high again.

I found a young life broken
By sin's seductive art;
And touched with a Christ-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled, not in vain;
But the life that sin had stricken
Ne'er soared so high again.

But the bird with the broken pinion
Kept another from the snare;
And the life that sin had stricken,
Raised another from despair.
Each loss had some compensation,
There is healing for every pain—
But the bird with the broken pinion
Ne'er soars so high again.

CONTENTS:

Relationship Between Earth and Man... 65
Slips and Flaws in Shakespeare 68
Editorial: Persons and Principles 70
Saints Thrive Despite Troublous Times 74
The Pearl of Great Price... ... 76
Brief Mention 78
From the Mission Field 78
Poetry: The Broken Pinion ... 80

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